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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from July 20 to August 19

Illumination: In my integrity within me, where I know and see as God, I know and see myself to be free, wise, immortal.

Prosperity: I see myself as God sees me, crowned with success, and I rejoice in my prosperity.

Healing: I see myself as God sees me, courageous, strong, healthy, perfect in mind, perfect in body.

For instructions about these thoughts turn to page 48

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Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

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Sustain the High Standard

from the writings of

CHARLES FILLMORE

THE I AM IS GOD'S name for man; it is the indwelling Christ, the true spiritual man whom God made in His image and likeness. The outer, manifest man is the offspring of the I AM, or inner spiritual man. The I AM always assures us that the preponderance of power is with the spiritual.

I AM is the manifestant of the unmanifest. God, the within, looks through I AM to the without. Man in his true estate is just I AM. He differentiates the potentialities of Being. But Being is greater than I AM. "The Father is greater than I." However, "All power [authority] is given unto me in heaven and in earth."

As the Father (Being) is "greater" than the I AM, so also are the creations of the Father that are made manifest through man. It is here that man is confused. He becomes bewildered by the greatness of

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creations that have been expressed through him. Standing at the door of thought and ushering through it a multitude of ideas that clamor to be clothed upon, he becomes confused and turns his face to the animate world of fleeting, changing forms. Then his power begins to wane. He forgets the all potential, invisible side of Being (heaven) and begins to say, "All my power is in the earth." Hence the world of physical forms grows stronger and stronger and man becomes weaker and weaker, in his own estimation, until he is the slave of his own creations. His mind, with its emotions, hopes and fears—his intellect, with its learning and ambitions—his body, with its passions and appetites—these all cry out in a great tumult. And the man gradually comes to their terms. Where he once had dominion and clearly saw his spiritual supremacy and I AM power, he is now lowered by an earthly compromise and its clouded spiritual vision. Yet the all-potential heaven of Being is not removed; it is present at all places and times and under all circumstances. Now and then in great extremities some man catches sight of it, and the word is passed along, and many are reminded of its presence. And wonderful things are done through its appreciation. It comes with a mighty rush, and the benighted Israelites in the darkness of Egypt are free from their bonds. The power of the invisible God is expressed again through the Moses I AM, and hope spurs thousands on to the "Promised Land." The journey through the wilderness is quickly made, and the land flowing "with milk and honey" is right at hand. But just as the step over into this land is

about to be made, doubt rises and tells of giant obstacles. This results in forty years of wandering in the wilderness, until all except two of that generation of doubters are dead. The only two remaining are Joshua (I AM) and Caleb (Faith).

We live in an age when this realization of the invisible power of Being has been opened to many. It has revealed a plane of thought higher than that of human mind or intellect. It has opened the invisible eye of man, and he has looked into the all power of God and has rejoiced to know that "all mine are thine, and thine are mine." But are we sustaining our spiritual standard? Is there any tendency to drop from the I AM to the contemplation of the forms expressed through it?

As we look at some of our literature and see the lowering of its standard, the almost imperceptible compromise with the world's ideas, we have to admit that the Lord's "pillar of cloud" by day, and the "pillar of fire" by night is not so brilliant as it was formerly. But it may be; and it must be, if we would attain to that necessary full realization of our spiritual supremacy.

Great things are promised to those who "dwelleth in the secret place of the Most High." This can mean only that we must realize constantly the presence of the Most High, think the thoughts and speak the words that correspond to that divine estate, and do the things that are legitimate offspring of those thoughts and words. To be faithful to this trinity requires constant discipline of the sense consciousness, for it will in many ways seek to lead us to its plane of action.

Thousands of good persons are woefully at variance with a straight carrying out of the ideas of the Most High. Yet they justify themselves in what seems most convincing ways. Again and again the prayer of faith goes up from sincere Christians that God may bless the doctor and the medicine he uses to heal a loved one. (And who can deny this precious boon?) Yet where is the connecting link between the God of Jesus, who is Spirit, and the materially thinking doctor and his material remedies? Prayers are sent out from every pulpit in the land that our army may be victorious over the other army and that all may be children of the impartial God, who is "no respecter of persons," and is "of purer eyes than to behold evil."

But these we know have not conceived the true God. We who know Him as He is shall always be found consistent, shall we not? But when we claim God as our wisdom, our intelligence, we are not consistent when we look to any earthly source for guidance in thought or deed. There are many who would make us believe that because they have copy-righted some statement of Truth they have discovered Truth and that we should acknowledge them as the mighty one and do them honor by following the little creed they have set up. It is the prerogative of small men to build up these little sacerdotal ant hills and for a season fill them with their willing slaves. But thank God, they have not cornered the living Christ. Jesus saw this tendency of the limited understanding to dominate and claim as its own the all of God's revelation to men. Hence His warning, "They shall say to you, Lo, there! Lo, here! go not away, nor follow

after *them*." Christ is the higher consciousness of every one, and that consciousness may be expressed through us, if we look to it and open a way for it into the physical world of things.

We know that all substance is the expression of an idea in Being and that all things are the manifestation of that substance. Then, to truly manifest God as our supply, we must look to the God within always and withdraw our attention from the without. Notwithstanding, we hear much about the demonstration of supply by those who have introduced commercial methods into their practice. We know, however, that it is not a complete chain of manifestation if at any point it is under the limitation of the intellect.

We have a right to look for the so called miraculous to take place, even the finding of money in the fish's mouth if we are faithful to the invisible God and have our eye fixed steadily on the higher law. There is a growing tendency among erstwhile sanguine Christians to slight the idea that these unusual exploits of Spirit have ever taken place. They are growing intellectually spiritual and look only for results through accepted and experienced ways and means. To their minds Paul and Silas may have been freed from their chains and prisons by the direct aid of Spirit; but as for them, a good lawyer and the world's ways would suffice.

This doctrine that promises new and swifter ways of accomplishing all things is becoming more and more prevalent. Instead of looking for a "new heaven and a new earth," with its justice and equity, metaphysicians are sitting down to the task of per-

petuating present social, commercial, and governmental conditions as the basis of their paradise.

God's promise of abundant support to those who do His will is being construed to mean that it is His will that wealth shall be attained through a superior understanding and use of the mental law of accumulation. When Jesus was tempted to turn stones into bread, by this adversary of spiritual ways, He said, "Man shall not live by bread alone."

We should be on our guard against this "Judas" of the consciousness. Its other name is acquisitiveness. It carries the bag and is a thief. It so far forgets his discipleship as to betray and cause to be crucified his spiritual self (Christ).

There is a tremendously important lesson in this for all who are trying to follow the Jesus Christ way into the kingdom. This adversary enters into the consciousness through the appetite. (Jesus gave him the sop). We strive for money that we may buy that which will satisfy the carnal mind. But it is never satisfied. Eventually it hangs itself.

So we know that all these shortsighted methods must be done away with, that the New Jerusalem must come down out of heaven "as a bride adorned for her husband"—new, fresh, pure, and spotless. This typifies the entirely new conditions that are to come to men through the realization of that pure Truth in the heavenly or ideal realm of mind.

Those only will be chosen as its ministry, and through whom this new estate shall be externalized, who are free from the taint of selfishness and lust and who look for unusual, miraculous things to occur because "former things are passed away."

What I Believe

AN ORDINARY WOMAN

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I HAVE BEEN READING a series of articles entitled "What I Believe," written by women who are distinguished in different lines of achievement. What these women have to say is, by reason of their prominence, of real significance. Yet it seems to me that they are in a way set apart from the common or garden variety of women by their very distinction and that their faith represents the faith of women thus set apart.

Besides these few great ones there is a great mass of us women who are just ordinary, who have no special public work, no special talent perhaps; the sort of women, young, old, vigorous, fragile, whom one meets in the subway or in the street cars rushing to work in the morning, coming home weary at night. (And "home" may be an apartment or a cottage with children pressing their noses against the windowpanes at nightfall, or it may be one room with a gas plate and loneliness.) Then there are women who begin by getting breakfast for a rackety family and fill the rest of their day with washing and ironing and scrubbing and cooking and mending—with maybe a meeting of the Ladies' Aid or a cheap seat at the movies for relaxation; women whose lives are punctuated by feeding spinach into a little red gullet or change into a cash register. Just ordinary women.

As I read what the distinguished women believe, somehow I wanted to know what these others believe —that is, the thinking portion of them; those who do not leave it entirely in the hands of their church to lay down what they shall believe.

Suddenly I realized that I was—not potentially, but actually—all these women; for all the things mentioned above I was doing, or had done. Now, at middle age, still a working woman with the remnant of a business and a home to look after, I can truthfully say that I have had experience of most of the situations, both physical and emotional, of the ordinary woman; and that through this experience I have developed a workable faith.

The faith of an ordinary woman. I know what I believe and why I believe it. It isn't an orthodox faith, though I was reared in orthodox fashion. But it is faith that stands by me in every crisis. It governs what I do; big things and little things, even silly things. It is not a crystallized faith. It has grown from small beginnings and is still growing. There is only one thing that I have found absolutely necessary to its growth, and that is a place of quiet, some sort of sanctuary or retreat. That sounds difficult, but it isn't if you make it your main objective until it is attained.

I live in a large city midst jangling and clanging. My place of abode is very small. Yet I am lucky enough to have in it a cubby-hole with a window and a brokendown old chair. Not a day goes by but I take time to drop into that chair and relax, closing my eyes. Cares don't always drop off me "like a garment," I regret to say. Sometimes they have to

be tugged at until they peel off like a kid glove. Then I can really be myself!

"Father, it is good to be here with You!" Sometimes I say the words; sometimes I just let them say themselves as the tension drops away.

But there are ordinary women who have not even such a retreat as this. I know, for before I was married I lived in one room. Yet even there I had a special corner by my one window. Even though it looked out over dirty roofs and spiky chimneys, and though traffic clanged and roared below, on the street side of the building, it became very still when I thought myself inside myself, somehow. I imagined it a garden with God standing there smiling lovingly at me. I could not see His face—but I knew it was God! So I know that no matter how "compassed round" she may seem to be, any ordinary woman can find a quiet place during some part of her day.

When a very small girl I had learned a formal expression of the faith of my parents: "I believe in one God the Father Almighty, Maker of heaven and earth." I still say it when, rather infrequently, I go to church. I still believe it. Especially when I read —with an eager desire to enlighten my vast ignorance of science—about the new discoveries concerning the cosmic rays and the reduction of matter to light—that mystic first command "Let there be light." And now science finds light as the basis of everything! A sort of *living* light, literally making heaven and earth. But God is light, "Maker of heaven and earth." You see? It is not clear, but that's the way my mind works when it is feeling after things to hold to.

Then there seems to be a special quality about light that makes its particles cling together to form larger and more complicated groupings. I do not understand how it works scientifically, but when I think of the wonderful drawing power of love—any sort of love—above all, the warmth and closeness of the love that I feel in my quiet place—I wonder if some day the splendid men who are dealing with problems far beyond the reach of an ordinary woman, will not find out that this unnamed quality of light is a special sort of love? I can imagine how amusing this will be to a real scientist! After reading some speeches. It seems to me that God started as light and then through love became life. That is as far as I can get. It all comes back to just this. The presence that I call "Father" sheds light and love and life; in the love I feel for my friends there is light and life, and it is the light and life in them that makes me love them. It is a closed circle, but it keeps widening to take in more and more.

When anything hurts the life part of me in any way I turn instinctively to the love part, that warm, binding force. I creep just as close to the heart of it as I can and hold fast until the storm is over. I seek out love just as does the little tad that comes running to Mother with a hurt finger. And this is the point, solace comes. I have never known it to fail. It is not imagination; it is the most real thing in the world. It is an "understanding" compassion. When a mother cuddles her weary child, her sick or hurt child in her arms, it is not the arms that are the comfort. A robot couldn't do the work. It is the understanding love that the child feels in-

closing him. I have precisely the same feeling when I turn within to the presence that I call Father. I rest and relax and feel divine love stealing through me. There is an inner light, a tiny little glow of a light, that rests in the Father. Light and love.

So of course I believe in prayer. I mean by this, I believe that there is a real means of communication between ourselves, as spiritual children, and Spirit whose substance of light and whose nature we share. Yet if the light that is the Father became life-in-us through love, the only way I can see to get in contact with—to pray to—light is through love. Anyhow, I know, and I mean know, that any prayer made in the spirit of selfless, unadulterated love never fails of an answer, provided it has the force of faith back of it to push it all the way. And it seems to me that this force depends on just two things: Believing honestly that God is our Father, possessing all the beautiful qualities of fatherhood in the supreme degree; and believing that He will answer our prayer—in terms of Spirit. But He is not going to give us a stone when we ask for bread, though we may have picked out a lovely looking loaf of granite under the impression that it was food; and He is not going to give us a serpent, however shiningly disguised as a fish. Personally I have given heartfelt thanks for my many prayers answered in a wonderful way; but the deeper thanks—as I look back—is given for the wise denial of the edible-looking stones and the shining, finless fish that in childish ignorance I have asked for!

I am ashamed to think of the numerous times I have stood looking out of the front window for God

to come riding by on a white charger when He was actually standing on my doorstep in the form of a little neighbor child waiting to get in! As a friend of mine, a joyous woman all but starving on a desperately barren ranch, wrote me only today, "Isn't it absolutely funny, the way one's prayers are answered sometimes?" I know God has a sense of humor—without it, He would have given up being God long ago!—not the horrid, ironic kind that is often cynically ascribed to Him—Him safe in His heaven and His puppets writhing about on earth! No; more the sort my own father had. If my father brought me a present he never delivered it but hid it away. I never knew what it would be, except that it was usually what I found myself needing most. Then I had the fun of hunting for it. I still remember the twinkle in his eyes when I would discover it in some unlooked-for place. I feel sure that God's eyes must twinkle when we recognize as a precious gift from Him something that we sort of stumble upon. I cannot think of Him as a doddering old man both unwise and transparent, pulling out of a Santa Claus pack, with due solemnity, something that our childishness has demanded of Him. It is a very definite part of my faith that this world and all worlds are ruled absolutely by law, and that a law of light and love. Prayer is—must be—in accordance with that law. Its mystery lies in our not knowing all the workings of the law. But when we have prayed in selfless love, it then behooves us to recognize the answer when it comes. When it comes, as it often does, in such friendly human guise that we do not recognize its divine quality, we feel it to be so much a part of

the law that it would have happened anyway. To me the saddest thing about human life, in fact the only sad thing about it, is that we do not recognize its divine quality when it is dressed in its everyday clothes!

Then I believe in Jesus of Nazareth. And I know now, after passing middle age, what those early Christians meant by calling Him and His teaching the Way. I wish we might have kept that quaint old name, although maybe it would have come to mean something just as cold and lifeless as the word Christianity sometimes means today. Understanding Him as the Way is a matter of experience rather than explanation. The key lies in seeing Him as a sort of "prism," catching the light of the Father of lights and displaying it on the screen of the world in all its parts or "primary colors" so that we may understand it, analyze it, study it.

I don't believe it really makes much difference how much we take to doctrines about Jesus: Whether there was a virgin birth or not; whether the chronology of His life is correct, or even whether the outer facts themselves are accurate. I say this in all reverence, for I personally believe with all my heart that Jesus did live and teach pretty much as those early Christians say He lived and taught. But my fundamental belief in the reality of the Son of God on earth would not be overthrown if incontrovertible proof were laid before us that Jesus of Nazareth was "built up," a composite of men's dreams and visions and longings. I mean that I think we have had through these last two thousand years such proof of the divine that is in man—the Christ

on earth—that we could accept a Jesus born of divine response to earth longings, having His manger in the intuition of the human soul. It is very hard for me to make clear what I mean, for I personally believe, as I say, in the historic Jesus. I feel with a distinguished jurist that there is no figure in all recorded history with more authentic evidence of having lived, taught, and worked. But I am trying to get right down to the core of belief, and I find that everything I believe in rests on the authority of my own response to Spirit within myself.

And as I study our children of today, I begin to feel that with those who have faith, their faith came in this way. I think that when Jesus said to His beloved and devoted friends, "It is expedient for you that I go away," He may have meant something just like this. He did not want the emphasis to be put on the facts of His earthly life but on the significance of His message and its marvelous truths continuing to be with them in the form of a brooding spirit over the earth. Maybe that is heresy, but it is what I believe.

Problems often clear up in a funny way. I think a break in our radio broadcasting station helped me to see what Jesus of Nazareth has meant to mankind —more than any amount of studying over the matter.

The break occurred, of all times, during the solemn moment when the new President was taking the oath of office. For an instant, thousands of people who had been listening in were thrown out of touch with the event. Those at the station saw instantly that the break would take some time to repair. Quickly one of the men snatched the broken ends

in his hands. Connection was reestablished—through his body. That may not seem mystic to anybody but me. Yet do not you see parallel? It is the special message of Sonship to be given out, the message of life that continues in some other form besides the bodily one. The connection was broken because there was only one very small and insignificant group of people who believed or cared. The "personal radios" the receiving sets—went silent. Dead. Then, suddenly, the ends—human and divine—are grasped in the hands of a—well, a specially equipped operator, anyhow. Connection is resumed through Jesus' body. The force of the thing killed Him, but He held on with all His might until the message came through.

When I look through my Old Testament I grow actually sorry for God—the number of times He tried to get that message through! Why, it is everywhere, but so shot through with human static that nobody can get a clear idea. With the prophets it is all blurred with visions and their human woes. With others it seems to be mixed up with their buying and selling and marrying. Whatever you may think of Jesus of Nazareth, you will have to admit that through His majestic and yet wholly appealing figure came the only absolutely clear message the world has ever had. That is why I believe in Him.

But as Paul said, when he had got this far in persuading some of the early skeptics, if in this life only we have hope in Christ, then we are of all men most miserable. So I believe that the most important part of the Christ message that was relayed to us through Jesus has to do with the Resurrection. Jesus had taught it patiently. Probably, like most

teachers, He thought His followers had grasped it a lot more clearly than they had, for they were simply overwhelmed when He was pronounced dead and their own eyes saw Him dead. Probably the most utterly bewildered, desperately disappointed group the world has ever known were to be found gathered together over Friday night and Saturday. They had had hope of Christ in this life and were of all men most miserable.

To me it has always seemed of special significance that the first glimmer of light came to a woman; a woman who, despite her reputed sins, loved so deeply that she wanted to get away from the general wailing over His loss and go direct to the one who had always understood her and loved her. She wanted to "weep there," in quiet and in silence.

Maybe I am speaking only from a very ordinary woman's standpoint when I say that whatever we may affirm in the way of faith, our real living assurance of the continuing life comes through personal experience when we go to the tomb (literally or figuratively) of one we love very much to let our broken heart have its way, and "weep there." I think Mary's experience is characteristic of the ordinary woman's psychology. The first realization that comes is that the tomb is empty. Oh, that terrible feeling of emptiness, world emptiness! Then, torn between terror and hope, we at length cry out in that bitterest cry: "They have taken away my Lord, and I know not where they laid him." "They"—a power outside of Him—of me—have done this to me! Even while realizing that it is not the hands and feet and flesh

that has meant our beloved to us, when we no longer see Him, we cry in the agony of a wounded heart, "They have taken away my Lord!"

"They!" Powers of evil. Yet we know that there is no power but of God. Then we begin to realize that this cry, despite its bitterness, is a cry of love. It is a concentration of all the love and longing of a woman's soul. And when it is such, it is answered. It is answered as it was for Mary. There is no more mystical experience than the assurance, as clear as the assurance that once He stood before you, that the beloved is not dead; that though you cannot touch Him, though you do not even recognize Him at first in the blindness of your eyes, He lives and speaks your name and you feel His love. I believe that this comfort never fails to come to one who loves selflessly and intensely and who goes away to be close to her beloved whom she has believed to be a son of God.

Personally, I support an honest belief in a historic Easter—agreeing again with the various legal minds who attest that the witnesses for the resurrection of Jesus are as credible as any in all history. But even if I were in doubt with respect to the historic fact, the witness of my own spirit and that of others who have gone through the experience at the tomb of their beloved, have established for me beyond the shadow of a doubt the truth of continuing life. I do not say "eternal life"—for one reason only, that expressed in the words of a well-known hymn, "One step enough for me."

There is just one more fundamental and definite belief I hold. The reality of "Emmanuel." God with us. God dwelling in us. The Holy Spirit. I have

never been quite clear about the doctrine of the Trinity. I think it was the word "persons" in the definition given me that always threw me off. When I asked for an explanation of the Holy Spirit, I found that this explanation varied all the way from a dove to a complicated theological monstrosity that outraged my common sense. So I gave up.

It took me a long time to make any connection between this Spirit of truth, the Comforter, and the lovely spirit that I saw shining through the eyes of my dear ones, the light in the eyes of an innocent child, the nobleness in the nature of a practical man of affairs. For a long time I would smile to myself when I saw this and say silently, "That's the God in him," just as we recognize certain traits in our children as being identical with those of their forbears. Then little by little I began to see this lovely thing, the God-in-them, as the universal Spirit that in some way rested upon the head of each one of those in whose eyes I saw it shine. It is not many spirits, but one Spirit, the Spirit of God, that dwells in the sons in whom He is well pleased. It is as simple as that! A lot of complicated theological doctrines cleared up at one stroke!

"Because ye are sons, God sent forth the Spirit of his Son in our hearts, crying, Abba, Father." And whoever calls God "Father" does it—can do it—only because the Spirit of His Son, the Holy Spirit, abides in him.

But you will probably say that this does not take me very far intellectually. I grant you that. I am not an intellectual woman. But it has taken me pretty far into life! It has done a lot toward my just living.

It is a faith that "works." In the first place it has made my whole approach to life simple and joyous. Because I honestly believe with all my heart in these few things, there is nothing that can daunt me for more than an instant. My faith provides me with a sort of a gyroscope that rights me when I am bowled over. I have faced the usual quantity and quality of difficult situations, of bitter hard times of various sorts. I am still facing a few. My friends might tell you they think I have had rather more than the usual allotment. In fact, though, I think they have taken my life harder than I have! I suppose the reason is that this "what I believe" causes me to identify myself—my real me—with that unquenchable spark inside. That certainly makes existence easier by banishing fear.

Then it gives me something very lovely to live with. There is a buoyancy about life such as you feel when, learning to swim, you first discover that if you stop thrashing about and rest in the power you feel under you, you can't sink. But I grant you that this very zest in living makes me do a lot of things that seem childish. I suppose the inner joy that makes me go about my simple little home to put it in order and make it shining, with the whispered prayer that a weary angel of either the visible or invisible variety may drop in for a rest from the clanging noises and bitter complainings of humanity—I suppose that is absurdly childlike. It is. It has absolutely nothing to do even with the intellect that I possess. It is just a perfectly natural expression of the self nobody knows. (I should perish of overexposure of the soul if anyone should discover that I do these things!)

I suppose no really intellectual woman would kiss the pillows every night as she turned down the beds as a symbol of sonship. Nothing more. No ritual about it at all. Even a nightgown gets a furtive kiss and a hurried blessing. Because it seems to me that most of the protection that God gives us comes through our love for one another, and because, to me, the richness and the power, and the glory of that human-divine love was shown on the cross.

I hesitate to offer merely these silly little things as evidences of the inner joy that gives a plain, hard, simple life a lovely light. Of course it does not end there, or even start there. But other things might seem just as childish. And I wonder sometimes if we can be quite sure what are the childish things. Sometimes they come to mean such a lot. Maybe it is not wise to "put away" all "childish things."

When Jesus of Nazareth was a little boy, He probably said His prayers at Mary's knee. And being a good little Jewish boy, after He had prayed His special prayers and repeated a psalm (probably one that His ancestor David sang on the hills as he kept watch over his sheep), He would say, as nearly every little boy of His race did, "Father, into thy hands I commend my spirit." Many times He might have said it sleepily just before He hopped into bed. I like to think of Him in that way, as every ordinary mother does, I am sure.

And then I like to think of how He said it once afterward when the end of the day had come for Him, the busiest and weariest day of His life, when in addition to all He had gone through Himself, He had had to comfort everybody else: cheer a thief

who was nervous about dying, and make a last, sweet arrangement for His mother's life. Maybe it was because seeing her there reminded Him of the days when He was a little boy, or maybe He had a majestic, splendid vision of what was to come to Him. I don't know, and nobody else knows. But it seems probable to me that, being human and terribly hurt and tired and drained of love to the very last drop, Jesus may have had nothing left in Him to enunciate as a magnificent summary of His teaching to be quoted as His "last words"—only that little prayer that He had just said before He fell asleep. "Father, into thy hands I commend my spirit."

So, when we get right down to it, what I believe may be summed up in those eight words. I cannot see that there is anything more to believe. There is no doctrine taught in any Christian church that is not summed up in those words: the doctrine of the Trinity, Father, Son, and Spirit; of prayer; of the Resurrection. But the pitiful thing about it all, it seems to me as an ordinary woman, is that they have been made into doctrines, these words of one who fought doctrines all His life, and who at the end of it turned simply to His Father repeating a childish prayer: "Father, into thy hands I commend my spirit."

Example sheds a genial ray
Of light that men are apt to borrow;
So first improve yourself today,
And then improve your friends tomorrow.

—VALENTINE VOUSDEN

Herald the New Day

FAITH CORNWALL

THERE HAVE BEEN those who, because of their receptivity to spiritual inspiration, have been able to see the way, not only for themselves, but for mankind. They have been capable of looking into the future and seeing fulfillment of the ultimate reality.

Such a person was Isaiah, who about seven hundred years before the birth of Jesus, wrote: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined . . . For thou hast broken the yoke of his burden, and . . . the rod of his oppressor . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end."

To Isaiah, God was an immanent Presence whose unconquerable purpose transcended human events. He was not dismayed by the shortcomings of people, for he saw with an inner sight the power and the purposes of God. To him the ultimate fulfillment was already a reality, as it is to us when we rise into the consciousness of Truth. "Now are the people in light," he affirmed, "regardless of appearances."

A prophet can discern coming events because he understands the relationship between causes and ef-

fects. A prophecy can be given accurately by observing causes set into operation, for the effects will be similar in nature. A prophecy may be annulled, if there is a change in attitude or action, and a new prediction may be given based on the new set of causes.

Isaiah looked beyond relative causes and effects, however, and saw the one fundamental cause, the Christ of God, inherent within man and becoming manifested through him, illumining his way, releasing him from bondage of lesser beliefs and enabling him to reign forever supreme in righteousness and peace.

This is the only true prophecy, the only one on which we can rely. As Paul said in the 13th chapter of I Corinthians, "Whether *there be* prophecies, they shall be done away . . . whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."

This we want to remember so that we shall not be confused by appearances of evil, for those appearances are only relative knowledge. And it shall be "done away" when we open our eyes to the vision of Truth and let that which is perfect and the only reality of ourselves come into expression in our lives. The moment we do this the Christ is born, and He is counselor, of the mighty God, of the everlasting Father, and the Prince of Peace. To the increase of His reign there shall be no end.

Prophets other than Isaiah have seen with equal clarity the need of people for spiritual vision, as well as a time when that need was to be fulfilled.

The unknown author of the second part of Isaiah said, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee."

It was this prophet whose words Jesus read one day in the synagogue, announcing that they were prophetic of His mission. They are also prophetic of the work of everyone who recognizes the spiritual nature of man. Jesus read, "He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." Every one of these classes of people represents a state of consciousness in us to be redeemed. The poor are those whose thoughts lack knowledge of our divine inheritance, our oneness with all good. The broken-hearted may be in a variety of states of depression, but they are healed as they listen for divine benediction and release spiritual joy into their beings. Captive thoughts may be set free, and we may no longer be in bondage to that which limits our expression of good if we declare our freedom in Christ.

Blindness represents a lack of understanding of Truth—limited vision. Spiritual sight is restored as we turn to God for illumination and guidance. We learn to see spiritually in much the same way that our physical organs of sight adjust themselves to the light of a room we come into from out-of-doors. We wait, and as we do we try to see. As the pupils of our

eyes dilate to let in more light, so does our consciousness expand to receive the light of Truth, and we know what to do. We see no longer "in a mirror, darkly," but "face to face."

The commission of the Christ, "to set at liberty them that are bruised," is placed last. If we are not redeemed of the states of consciousness characterized by the poor, the broken-hearted, the captive, and the blind, we are bruised by circumstances. Until our awareness is spiritualized wholly and we see only good, not good and evil, we meet situations that buffet us about. We can be set at liberty into the wholeness of divine goodness only through letting the Messiah come into our consciousness and proclaim His good news that there is no power but that of God.

Everyone who thinks a true thought is to that extent a savior of the race. Jesus was the greatest of the saviors because He knew most fully that this is the "acceptable year of the Lord," that "now is the acceptable time," the moment of salvation. Let us herald the coming of the Christ, the birth into our consciousness and life of the divine pattern and purpose. Let us, like the prophets, look beyond the seeming imperfect to the ultimate good and claim it as the present reality. Let us see in the life of Jesus the entrance into our own consciousness of our spiritual nature as sons of God.

Jeremiah looked beyond the present and said, "They shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."

Ezekiel saw and said, "A new heart . . . will I give you, and a new spirit will I put within you . . . And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them."

Malachi foresaw, "But unto you that fear my name [reverence my nature] shall the sun of righteousness arise with healing in its wings." The outstretched wings of divine love, Truth, and wisdom can bring healing and peace to all the world. Let us abide in an awareness of them, as present-day prophets, and herald the new day!

REFRESHED

Irene Stanley

They shall run and not be weary;
They shall walk and not be faint.
Knowing One who is their very
Present strength, what shall acquaint
Them with weakness or complaint?
Neither shall their way seem dreary!
They shall run and not be weary;
They shall walk and not be faint.

Join them, soul of mine, in cheery
Comradeship! Without restraint
Rise as eagles toward their aerie,
Up from lowland fog and taint.
We shall run and not be weary;
We shall walk and not be faint.

In Order to Be Free

ESTHER FRESHMAN

GOD IN HIS GOODNESS made the world. God in His love made man. God in His wisdom authored man's freedom.

Perhaps the most familiar Bible text on freedom is, "And ye shall know the truth, and the truth shall make you free."

Such freedom entails great responsibility, consecrated work, and supreme and prayerful usage of all our faculties and all the gifts of God. To be sure, God has given us freedom; but in the very act of leaving us unfettered He had to give us freedom of choice, even as to when to turn to Him.

"In order to be free, as God created us, we need to learn to judge wisely and to make the choices that produce the conditions we desire."

Wise judgment must be ours: discrimination and prayerful selection must also be ours. We do not win freedom by attempting to escape from some unfavorable situation; instead, we create freedom with the materials at hand. Thus, we create better circumstances for the nourishment and continued growth of freedom within ourselves. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Through faith in His goodness and action under His divine counsel—and not by beseeching Him in anxiety—do we come unto His treasures, which free us from

apprehension, limitation, and lack. In fact, Jesus, rather than inviting us to shed all responsibility, suggests that we take upon ourselves His yoke, which He promises is easy:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Jesus was one with the Father, and in His compassion He invited all others to be one with Him in the Father. "With God all things are possible." He was constantly with God, yet He lived among men so that men, too, might learn the loving, holy way.

The Truth that Jesus taught frees man for communion with the Father, and the Father's wisdom and mercy are partaken of and manifested by man in the world. God first, God unceasingly, God always, Jesus told us. But with most of us it is the problem first, then desperation, then God. It is difficult for us to take leave of the problem even long enough to pray rightly. Jesus advised us, "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret."

The perfect prayer does not contain a problem. The perfect prayer, as does the Lord's Prayer, glorifies God. Here is the kingdom—here is the freedom. The door is shut on the things of the world. We are alone with the Father, and there is no problem.

In trust, loving confidence, and unwavering faith we go the way of Jesus, the way of Truth—which is

freedom as God authored it, as He exemplified it through the Christ. "Trust also in him, and he will bring it to pass," we were told long ago; thus are we given freedom from anxiety. "Thy faith hath made thee whole"; this gives us freedom from sickness. "There can be neither bond nor free . . . for ye all are one man in Christ Jesus." Here we are given freedom from all negation.

In all ennobled pursuits perfect freedom comes from the obeying of certain laws or rules. In art, in literature, and in music the way is established. Once the rules and the techniques are mastered, then comes the great artistry, the freedom of expression, the productions of the master. A noble life follows this same pattern. It follows divine rhythm, according to holy principles and the loving law of God. Once this is perfectly accomplished there is the great life, perfect as we see it exemplified in Jesus. His was the dominion, the mastery, even unto victory over death.

Our perfect freedom in life comes through our complete surrender to the will of the Father. The will of the Father is that we shall have the supreme good. We must, then, give up the fragment for the whole; we must give up anxiety for faith and calmness; we must give up fear for love; we must give up lack and limitation for complete fulfillment.

In Truth we do not go away from but progress toward. We do not give up but add to and fulfill. In God there is no sacrifice, subtraction, or limitation but always fulfillment, completion. "It is your Father's good pleasure to give you the kingdom."

Our move is toward the way of perfection. It is

a holy way—one that was blazed dramatically and lovingly by Jesus. God has no need of any fragment that we can give Him; indeed, He in His completeness, in His wholeness has no needs at all. He asks nothing of us. In His love His only desire is to bestow good upon us, to lead us to the glories of the heavenly state.

By His grace we have the freedom of choice. By His grace we have His counsel. No one can invade the privacy of our inner communion with Him. No one can prevent His giving us advice. Our relationship with the Creator is wholly private. We are within His kingdom, and the kingdom is neither vulnerable nor violable.

We can choose the negative or the positive. We can choose an attitude of illness or one of well-being. We can choose to feel poor or rich. We can take resignation or intrinsic faith. We can be empty or fulfilled. The positive thought, thinking that is according to His will, is the path of freedom; other paths are filled with traps and manacles.

The manifestation comes in the performance. Freedom—heaven itself, as Jesus told us—is a matter of doing. "But he that doeth the will of my Father," He told us. Since we are created in His image, then we are cocreators. We are makers. Actually, through God within, we are makers of our own perfection. Here is our dominion; here is our freedom.

I watched a young baby recently. Actually, he was busy making something of himself. He ate seriously and with vigor. He slept with a dedication. He smiled blissfully. He cooed with a sense of wonder at everything.

This is something far more than blind growth. This is unfoldment, serious, awesome progress toward a very definite goal. This is work, doing, an ongoing carefully and precisely according to His law. All life should be busy, dedicated, ambitious.

It is the Father's business that is important. His business is our business, for we are one with Him. We have the love of God; we have the gift of His power and His energy. We have the wonder of His counsel, His direction. We have the epitome of freedom in Him—for in Him we have all. The more we express His freedom, the more we manifest and realize it, the more dominion we have, the more perfect is our freedom.

Nothing else matters. God first—this is the way Prayer without ceasing—this is the means of travel. God's kingdom the goal—this is the glorious destination and fulfillment.

It is heavenly along the way, for along the way is freedom. He is with us, too, our fellow traveler. "Where the Spirit of the Lord is, *there* is liberty."

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

Trusting God's Care

JANET ELIZABETH STEINHART

I WATCHED a number of children who were learning to swim during the summer vacation at one of the nearby lakes. Many of them were frightened, and the instructor had difficulty in getting them to relax and learn to float. To put their heads back and simply to lie on the water seemed to them a terrifying thing, even though they observed their teacher doing just this. However, once the pupils released their fear and determined to trust and obey, they found floating the easiest thing about swimming! So quickly did their tense little bodies learn to "give" to the water that it seemed as if a miracle were occurring. Happy and relaxed, they soon learned to float and to swim well.

When, as a student of Truth, I first learned to "float" on God's all-encompassing, all-supporting love I experienced such peace and assurance that the old bugaboos of doubt and fear disappeared as early morning mists before the sun. To step forth into God's good world of perfect order and harmony was wonderful. I was eager to prove in every small chore of the day that love works in and through everything.

To make Truth a minute-by-minute practice is a joyous and exhilarating way to live. Soon you realize that God works in and through you, that you can actually rest on Him. If you are a housewife, you find your household tasks lighter and going more

smoothly. If you are in the business world, you witness Truth helping to adjust your business affairs and making harmonious your relationships with others. You discover that order pervades the atmosphere about you, and you feel equipped with greater knowledge in everything you do. The answers to little mechanical problems about the home are as simple to work out as a recipe for a cake. You learn that Divine Mind works all through you as well as through a mechanic. Divine Mind is universal!

Then it is, too, that whether you are in an airplane, a car, or a train you feel a serenity about traveling anywhere. A supreme feeling of well-being, under whatever circumstances, infolds you constantly like a warm, comforting blanket. You know that you are safe and secure wherever you are, because His wonderful presence, of which you are aware, is within you always.

When you find your good in everything that comes to hand you find your heaven. A new vision of the world about you replaces a sense of boredom in the things that once seemed distasteful or merely routine. You see in your hands God's power at work. A reverence for Him who made your hands and moves them thrills you so that they become "holy hands." You feel your feet on "holy ground," and your entire body is blessed with God's life. You thankfully bless God for your eyes and the wonder of their ability to see His goodness about you.

Your existence takes on a depth of meaning that it never before had, and you feel a constant glow of accomplishment in being a child of God, in trusting His care. Personal ambition to excel in any field of

activity is supplanted so naturally by a desire to express God's talents that you easily perform the things you want to do. You learn to "float," knowing that through the Christ within all is accomplished in God's good plan for His children.

"But how," someone may ask, "can one learn to 'float' on love? I don't have that much faith!"

How did those children at the lake learn their lesson, their very first step toward swimming? It was by constant attempts to obey and trust their teacher, was it not? They did not give up, fearful though they were. With frightened faces and tense, grasping arms they allowed the reassurance of their instructor to penetrate their consciousnesses sufficiently to calm their fears, and finally they floated.

Although I had read and repeated Bible passages most of my life, it was not until I studied Truth that I realized these verses refer to me and to all men personally here and now, that the Bible is truly a story of me and my own struggle toward the sunshine of God's love and power, that the prophets of the Old Testament and Jesus and His followers of the New Testament are the living, life and breath of men today, one of whom am I!

I had not understood the messages of the Bible before; therefore, I was struggling in the dark when trying to use them. They seemed comforting, but somehow very distant. When "the secret place of the Most High," about which David writes so eloquently in the 91st Psalm, came down into my very being then indeed did I feel the reassurance and strength that God means me to feel. I could rest "beside the still waters" of the 23d Psalm, realizing

they are the quiet and calm of my own being while I "float" on God's love here and now.

To know His presence in and around me evermore and to grow daily in trusting His presence is to me the difference between living fully and simply marking time through life. Without it I have no anchor of hope for even the next minute. With it my world is wonderful, and I have no fear of the following minute, day, or year.

The most beautiful thing about this great knowing is that once you know it never again do you slip back into a complete slough of despondency. There may be gradations of retrogression, but after you learn to "float" in God's love you will never forget the technique. You speak to yourself with assurance when negative, unhappy things arise, and you say something like this: "What if I don't seem to meet this problem! I know that it can be met. I have seen similar problems met before. I will forget the problem now and think about God's wonders!"

We also have an instructor to teach us to "float" on love. Within reach of everyone, indeed within everyone, is the greatest Teacher of all time. Listen to some of His instructions for learning the way to do all things we could ever wish to do:

"Let not your heart be troubled: believe in God, believe also in me."

"And ye shall know the truth, and the truth shall make you free."

"I am the way, and the truth and the life."

"Whatsoever ye shall ask in my name, that will I do."

"If ye keep my commandments, ye shall abide in

my love."

"This is my commandment, that ye love one another."

"Peace I leave with you; my peace I give unto you."

"Ask, and ye shall receive, that your joy may be made full."

"It is the spirit that giveth life."

"Judge not according to appearance, but judge righteous judgment."

"In your patience ye shall win your souls."

"With God all things are possible."

"Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."

When, like "the little children," we come into Christ's blessed presence and let His reassuring voice go deep into our very consciousness again and again our fears will be calmed. We will be strengthened, and we will "float" on love forevermore!

Concerning Prayer

Prayer is a bridge, a light, a song,
And life triumphantly designed.
A prayer is thought made sure and strong
On highways of the mind.

Through prayer we bring our dreams to flower,
Face valiantly the chastening rod;
Through prayer we learn the latent power
In living close to God.

—*Gene Moore*

Faith Powers Achievement

CHARLES H. KYSON

FAITH ACCOMPLISHES the seemingly impossible. History records inspiring accounts of men and women who, fortified by faith, triumphed over all obstacles. The blazing light of their faith pierced obscuring perversity, skepticism, and scorn. The compelling light of their progressive ideas dispelled opposition, even persecution. Their indomitable courage carried them finally to recognition and success.

Jesus, our highest authority on perfect living, declared, "If ye have faith, and doubt not . . . whatsoever ye shall ask in prayer, believing, ye shall receive." Could He state it more strongly or clearly? Throughout His ministry Jesus stressed the necessity for a strong faith, and He effectively demonstrated its rich rewards.

On the occasion when Jesus healed the two blind men He first asked if they believed that He could heal them. When they said, "Yea, Lord," He touched their eyes and declared, "According to your faith be it done unto you." On the rare occasion when Jesus grew impatient with His apostles it was because of their weakening faith. We recall the case of the epileptic boy whom the apostles failed to heal. Jesus rebuked them, "O faithless and perverse generation . . . how long shall I bear with you?" He then directed that the boy be brought to Him, and He healed the child. The baffled apostles were worried

over their failure and asked Jesus to explain it. He replied, "Because of your little faith . . . If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

Since Jesus strongly stressed its importance, what, then, is faith? The concept relating faith solely to religion is erroneous. Faith is a faculty of the mind, expressed most perfectly in the spiritual nature. Through it we become aware of our oneness with our Father-God. Faith also manifests itself in other ways. Persons develop a strong faith or confidence in themselves or in their ideas, and they achieve great things; their attainment exceeds that of those of lesser faith. The scientist explains that a person with faith often has a firm conviction that something is true, even though he lacks tangible proof. We find faith, then, in ascending degrees of comprehension.

Persons having simple faith completely accept the intent and power of their Father-God to supply all their needs. Simple men and women have uncomplicated minds and accept the teachings of Jesus and the Bible with no reservations. They believe strongly, and so they heal themselves and others. Such faith accomplishes mightily. Jesus esteemed such faith highly. He chose His apostles mostly from among unlettered men of simple faith. He instructed them how to teach the divine law of faith healing and how to demonstrate it. The apostles faced the task of overcoming opposition and even of enduring persecution. They had to be men of fortitude, zealous and completely devoted to the task that was to try and exalt them.

We find an example of simple faith in the healing of the woman afflicted for twelve years. She believed that she could be healed if she touched the hem of the Master's garment. When she succeeded Jesus recognized the beauty of her belief as He declared gently, "Daughter, thy faith hath made thee whole; go in peace."

Education and science press ever forward in their analyzation of faith. Scientists try to relate it to the law of cause and effect. They observe faith healing of seemingly incurable diseases; so here is a phenomenon requiring their investigation. They approach the question with open minds, realizing that such an apparent variation from established physical law indicates a principle yet to be discovered. The continuity of such progressive investigations explains the rapid growth of modern science. Intelligent, thinking persons reach beyond simple faith for the more satisfying condition of understanding faith.

Faith progresses even farther; understanding faith, cultivated through prayer and meditation, results in a sequence of demonstrations indicating that faith heals, that it meets practical human needs. We see it healing disease, restoring harmony in the home, in social life, and in business; we observe it transforming character and beneficially changing individuals. Naturally, we conclude that faith is the practical way to improve world conditions. Individual corrective action most effectively changes the mass. Through such revealing experience we achieve a comprehending faith. We have arrived at the gateway to the authoritative faith of the Christ consciousness.

Jesus praised such advanced expressions of faith. We recall the healing of the centurion's servant; the discerning officer of the Roman legion approached spiritual healing with the open mind of a true scientist. As a military man he understood the word of command. He recognized that while his authority was limited to the outer world that of Jesus embodied an even greater power in the hidden realm of Spirit. The Roman reasoned that if Jesus spoke the word of command to heal others through divine power He could also heal his beloved servant. In the progressive mind of the centurion dawned an understanding faith, an enlightenment even some of the apostles had as yet not attained. In the logical expectation of his faith he confidently requested of Jesus: "Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

Jesus praised this man's understanding faith, "Verily I say unto you, I have not found so great faith, no, not in Israel."

Today we experience the world over an upsurging interest in and a deep yearning for faith. It encourages us to see underlying world conditions improving under the influence of faith. Some persons cynically interpret the surface manifestations of strife, crime, and discord to be otherwise. However, if we search for some measure to gauge human progress, we find it in the increasing amount of con-

sideration shown the rights of the individual. Even modern dictators are compelled to pay reluctant tribute to individual freedom, while secretly trying to suppress it. Enlightened people the world over yearn for the security and individual freedom guaranteed in the inspired Bill of Rights of our country.

Today individuals, society, and nations suffer from a lack of balance. We overemphasize material and scientific accomplishments. We fail to understand and practice the divine law of cause and effect. While the achievements of our materialistic civilization impress us, they also produce destructive forces of fear and greed. When the destructive forces are at work we do not recognize a loving, generous God, who creates for us an infinite abundance; so we suffer from fear and lack. When fear arouses greed men are driven to provide for themselves by depriving others. People learn slowly that the law of cause and effect then acts correctively against rather than for those who violate it. People must understand and conform to this fundamental law. Then they will check the destructive forces of fear and greed that now twist and wrack the foundations of our civilization.

An uneasy feeling of such destructive action impels persons to seek a remedy. The futility of present materialistic methods to correct baffling world conditions becomes increasingly apparent. Since worry and fear, resentment and hatred produce strong destructive reactions in the human body, the disease due to such causes naturally will increase. So persons in their fear, desperation, and suffering turn to spiritual healing through the power of faith. Due to

the effectiveness of faith, sickness is healed, lives are saved, careers are salvaged, and personal and world conditions are improved. All this occurs so quietly that large numbers of persons fail to recognize the evolutionary and corrective action of faith. The trend is largely unheralded and unpublicized, since the news is concerned chiefly with what is wrong with the world rather than what is right with it.

As individuals we may ask: "How can I grow in faith? How can faith benefit me?" To grow in faith is easy, but it requires clear thinking, persistence, and practice. Thanksgiving plays an important part in developing faith.

The harassed person may say impatiently; "Just look at the way I suffer—the trouble I'm in! Now I ask you, what have I to be grateful for?" Let this person look about him for the blessings that are now his; let him start enumerating them.

Let us record the simple blessings—even the trivial ones. Yes, things we would miss were we to be deprived of them. Let us count the everyday things we take for granted, such as hot and cold water conveniently at hand; let us think of the millions of persons who would regard this as a luxury beyond imagining! And there are our comfortable, clean beds to sleep in; millions do not have beds. And let us think of the adequate amount of clean, well-cooked food we enjoy that half-starved masses pray for and have yet to acquire. Let us contemplate our surroundings, write out a list of the things we have to be grateful for—things that contribute to our comfort, pleasure, and spiritual upliftment. Let us list those friends who perform thoughtful and help-

ful acts for us. We can smile, thank them audibly, and praise and bless them. Daily our list grows. In prayer and meditation we thank our Father-God for these blessings, and the results astound us. Blessings grow in abundance.

And what does this do for us? Why, we grow in faith! We recognize increasingly the continuity of God's good operating in our lives. We expand the available abundance our Father-God has for us—an abundance that He is eager for us to claim. In return, He asks that we conform to the Psalm:

"Oh how love I thy law!
It is my meditation all the day."

As we do this, we call into action divine abundance to manifest itself in our lives, supreme intelligence to guide us to wise conclusions and action, and the power of the Father to help us. Such a growth in the Christ consciousness gives poise and a serene confidence that lifts us above confusion and uncertainty in our changing world.

Through such attitudes and actions of comprehending faith our lives change. As we rise in the Christ consciousness, we experience a feeling of heaven on earth. We know a serenity of an abiding faith so beautifully expressed in the 91st Psalm:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust."

We can attain this goal! And how glorious it is to realize that truly our faith does power achievement!

There Is a Plan for the World

H. B. WALTERS

DESPITE ALL the confusion of war and rumors of war there is an undergirding serenity that comes from the master plan made by the Master Architect.

Through the ages poets have pierced the veil of mystery. They have seen behind the appearances of evil and distress to a spiritual pattern that the human struggle is leading to. Someone wrote, "Nothing walks on aimless feet." What happens to us are not meaningless incidents, but from our experiences we can learn valuable lessons, we can wring blessings out of apparent defeat. What appears to be a crushing blow can be, in reality, a signpost to direct us to the true path whereon lies our fame or health or greater service. With Edison's deafness came a drive to inventiveness. With Milton's blindness came time and inspiration to see with his immortal eyes. With A. J. Cronin's illness came retreat from the practice of medicine in a small town to enter into a larger field of service. While apparently defeated in his purpose in life, he followed a faint glimmer of inspiration to write. The result is that he has encouraged hundreds who eagerly read his books and see the movies based on words from his pen.

One poet wrote, "There are no accidents with God." When a child is born his task is born with him. Happiness results only when the child discovers his God-given assignment. Who can deny that the

world has not been blessed by the manner in which Helen Keller has fulfilled her role? Given a handicap heavy enough to crush almost anyone, she rose above it to become a symbol of courage. She is an example to parents of children with similar handicaps. Had she been normal, her name might never have been known outside the circle of her friends and family. Now she belongs to the world. She has spent no time in resenting a condition she could not change, but she looked beyond it to the master plan of which she believed herself a part.

Emerson's keen vision saw a plan for humanity. He spoke of God as the great architect who created stairs on which man can climb toward perfection. We see only the step we are on and the one close behind from which we have struggled. But the wisdom that created the celestial world would never create stairs that come from nowhere and go nowhere. Humanity is climbing upward. Some few persons can see the goal, the light ahead. They try to tell us of it in forms of poems, philosophy, religion, art that we call masterpieces.

Jesus taught that there is a plan for the world. He knew that He had a part in it. He said that He was only the agent, the representative of God. "My teaching is not mine, but his that sent me." "I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say." "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." "I go not up unto this feast; because my time is not yet fulfilled." "Thou sayest that I am a king. To this end have I been born, and to this end am I come

into the world, that I should bear witness unto the truth."

There cannot be a purpose for the whole without a purpose for each part. There is a purpose for a dress, and therefore, for each part of it. A sleeve would be of no service if it were attached to the hem. It has a function only when in its proper place. Each part of a car is vital to the whole. A steering wheel attached to a hubcap would be useless. The one who made the dress or built the car knows the purpose of each part and puts each in the place it can function best. The One who built the world put each of us in the place He knew we could serve best.

There are no unimportant parts in a jigsaw puzzle. All parts, small and large, are necessary for the completion of the whole puzzle. God has need of every one of us in His plan.

Building a universe without a plan would be like building a tower without an architectural drawing. The drawing not only puts each part in its right place but unifies the whole. The Spirit of the Master Architect unifies the world. For Him to function without a master plan would be similar to an artist who takes a brush to paint a picture but forgets to use pigment. It would be like a seamstress who takes the parts of a coat and tries to sew them together but neglects to use thread. The world stays together, bound by what we call natural laws, because it follows a spiritual prototype.

Paul compared our position in the eternal plan to cells of the body. Our bodies have many separate entities, yet all combine to make the whole, and all

are necessary to the whole. No cell works alone. It draws strength and guidance from a source that even science cannot fully explain. As the scientists push investigations back beyond the electron, they still find law and precision, a mystery to them but not to the poet nor to one with understanding beyond the senses. As part of the divine plan what is our task? It is simple. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

"Fret not thyself . . .
 Commit thy way unto Jehovah."
"Trust in Jehovah, and do good;
 Dwell in the land, and feed on *his* faithfulness."

Serene Hearts

Pauline Havard

Serene folk know that God is near;
It's in the look of peace they wear;
It's in the way they always find
Time for loving deeds and kind.
It's in their quiet words that bless
The bearer with true tenderness.
Day by day their tranquil calm
Is a kind of special psalm
To God, who each triumphant hour
Gives them wisdom, peace, and power.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: In my integrity within me, where I know and see as God, I know and see myself to be free, wise, immortal.

Prosperity: I see myself as God sees me, crowned with success, and I rejoice in my prosperity.

Healing: I see myself as God sees me, courageous, strong, healthy, perfect in mind, perfect in body.

INSTRUCTIONS: When the text suggests that the reader "hold a thought," or affirm or deny a certain proposition, he should stop reading, and, both audibly and mentally, do as bidden. This will set up new thought currents in mind and body, and will make way for the spiritual illumination that will follow in all who are faithful to these instructions.

"Be still, and know that I am God." When we are really aware of the great loving Presence, the radiant light of Spirit sheds its splendor throughout the whole being, and we realize we are indeed children of the Most High. As we rest in a quiet tranquillity that holds itself in an equipoise of spiritual security, we are illumined, prospered, and healed.

The growth and expansion of man is a matter of exceeding great interest.

Every idea in the Principle of Being has unlimited capacity of expression. Mind is the causative and directive agent in the whole universe, and man is the choicest fruit. As we graft higher types of fruit onto a common tree, so Divine Mind is grafting higher types of men into the minds of those who think. The Christ man is a type far in advance of the race average at present, but possible of attainment to all. When the mind is impregnated with divine ideas, which are the formative factors in producing the higher man, there is a new birth; the Christ begins to take form. But there must be a steady growth in order to attain the fuller capacities of the larger man.

It was a custom of the Jews to go up every year to Jerusalem to the feast of the passover.

The "passover" is the illumination that comes to consciousness as we pass from ignorance of the outer to the understanding of the inner. The "feast" is a union of the vitality with the higher forces of Spirit.

Then, as we realize oneness with the all-knowing Mind, the Christ radiance lights the consciousness and the whole being is spiritually illumined. "The glory of the Lord is risen upon thee." In all faith affirm:

In my integrity within me, where I know and see as God, I know and see myself to be free, wise, immortal.

Divine substance is a superabundant mind "stuff" everywhere present, too fine to be seen with the eye of sense.

We mold divine substance with our minds and make from it all the things that our minds conceive. If we conceive lack and poverty, we mold them. If we visualize with a bountiful eye we mold plenty from the ever-present substance. There is perhaps no step in spiritual unfoldment more important than this one.

A prosperous, healthy state of mind is attained and continued when the thinker willingly lets go the old thoughts and takes on the new. This is illustrated by the inlet and outlet of a pool of water.

When we see spiritually, we let go the old to make room for the things we have prayed for and desired. We give up and cast away old ideas that have put us where we are, and in their place put new ideas that promise to improve our condition.

We always want something better than we have. It is the urge of progress, of development and growth. As children outgrow their clothes, we outgrow our ideals and ambitions, broadening our horizon of life as we advance. There must be a constant elimination of the old to keep pace with this growth.

A stonecutter sees a block of marble as so many hours work, while a Michelangelo sees it as an angel that it is his privilege to bring forth. Affirm:

I see myself as God sees me, crowned with success, and I rejoice in my prosperity.

What we picture or image in our minds will eventually appear in our bodies. We grow to be like that which we idealize. Affirming or naming a mighty spiritual principle identifies the mind with that principle; then all that the principle stands for in the realm of ideas is poured out upon the one who affirms.

When we affirm "I am perfect," "I am strong," "I am healthy," we realize that the imagination will carry out any idea or set of ideas that the I AM reflects into it. This law works powerfully and with precision.

All people have in all ages known about the healing power of words and have used them to the best of their understanding to cast out demons and to heal the sick. Today we are coming into a fuller understanding of the words of Jesus, and have a greater faith in the omnipresent Spirit of God to enlighten and to do the mighty works.

The Holy Spirit is God's thought projecting into the mind the ideas which free, redeem, and uplift. The Holy Spirit watches every detail of our lives, bringing to us many new blessings.

Know that health is the normal condition of man and that it is a condition true to his real being; claim and declare this truth, right in the face of appearances to the contrary. It has been proved by experience many times repeated that our words in this way reveal that health is potential in Being. Affirm:

I see myself as God sees me, courageous, strong, healthy, perfect in mind, perfect in body.

There Is Power in Patience

WORRAL G. SONASTINE

WHEN I FIRST BEGAN to examine the qualities of Spirit in a practical way the one most difficult for me to apply in my daily living was patience. To me, patience had been nothing more than the ability to endure suffering and hardship without complaining. It held no appeal for me whatever. I was willing to let Job have all the honors for suffering without complaint.

As time went by, however, I discovered that patience was something more than just an ability to endure hardship. It was, I found, a vital factor in the attainment of peace and happiness. Patience became the way to successful living, because through it poise and power could be acquired. "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles."

As mentioned in the Scriptures, waiting on the Lord is a highly beneficial practice. David literally commands it in the 27th Psalm: "Wait I say, on the LORD." To wait on someone is an expression that means to serve one physically. In the Scriptures, however, it is obvious that the writers mean to wait for the Lord. It is the waiting for that requires patience, but oh, how great are the benefits!

We usually think of waiting for the Lord as something that must be done in the silence. It can be a silent process, of course, but it can also be accomplished as we go about our daily affairs. It should

be remembered that God is "doing" as well as "being." The true purpose of waiting for the Lord is to keep in tune with Him and His divine plan. Most of us are so busy trying to fulfill our personal aims that we disregard the Father's aims completely. Rather than letting Him use us to fulfill our divine destiny, we insist on using Him to fulfill our personal desires.

By waiting for the Lord we align ourselves with His perfect plan. In His plan we are complete and perfect. He wants us to be perfect. He wants us to have everything that is essential to our well-being, to our perfection. This, of course, includes our material needs; it includes our immediate needs—for the time element is never neglected in Spirit. The more urgent our actual need, the more quickly it is fulfilled. God knows our needs, but He cannot fill them unless we permit Him to do so. We must, through faith, realize our oneness with God and all that He is. This realization will close the gap between us and that which we need.

As we continue to recognize the allness of God, we become less and less concerned with things of the physical world. We do not despise them, but neither do we depend on them to bring us happiness. We spend little of our time trying to acquire them either by physical effort or through the power of prayer. It soon becomes obvious that no matter how many material things we possess they never bring lasting happiness or security. Only faith in God will do this. We must know the truth about God and respond to it. We must claim our birthright, which is peace, power, and plenty.

It should be remembered that the power of God

cannot be invoked by mental force alone. Will power is not God power. God power, or divine power, can come forth only through recognition. It must be recognized and acknowledged in order to become manifest in our lives. To affirm it, to bless it, and to let it come forth—this is the way of attainment. It is the way that requires patience, and the way that brings peace. "Thou will keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

Patience can be nonresistant, but its true worth is found when it is based on the understanding that God is all. Such an understanding reveals that there is nothing to resist, nothing to be impatient about. What is there to anger us, to irritate or upset us when we know that God is all? The realization that God is in all things at all times eliminates everything that can possibly try the patience of men.

Where we are right now is where God wants us to be at this moment. Awareness of this truth and willingness to accept it are the first steps toward lasting happiness. Nothing has gone awry in the Father's divine plan. We have not slipped out of it or arrived where we are by mistake. It is right and good that I am here and that you are there. Where any of us will be tomorrow, I do not know; but it does not matter. God will be there—He will be there with everything each one needs to fulfill his part in His perfect plan.

Several years ago, our German shepherd dog had a litter of eight pups. When they were about six weeks old we let them romp each day in a fenced-off part of the yard. They had a big time running and playing; that is, all of them except one. He spent

all his playtime trotting around the fence looking for a way to get out. Around and around he went, poking his nose into every little opening in the fence. Sometimes he did not stop even to eat. The other pups grew big and strong as time went by, but not little Trotter, as my young sister named him. He became thinner and thinner.

Finally the time came to sell the puppies. One by one, a nice home was found for all of them—except Trotter. He was so thin and scrawny that no one would take him.

Trotter's story provides a good illustration of what happens to those of us who resist and fight against our surroundings. It is a law that what we resist we retain. The dissatisfied pup was the only one that fretted and fought to get out of the yard; yet he was the last one to leave. The others looked for and found the good in their surroundings. They enjoyed themselves by romping and playing; as a result, they were soon taken away to bigger and better quarters. Little Trotter, on the other hand, was so impatient to leave that he made himself miserable. He ruined his health and happiness, and what was more he had to remain the longest time with the very things that made him impatient.

How wonderful it is to know that we do not have to resist undesirable circumstances! The less we resist them, the sooner they fade from our lives. To resist evil is to make something of it. To love it and bless it, seeing God, instead, eliminates all else but good. A young girl I know puts it this way:

"When your troubles you resist
Then your troubles do exist.

Love and bless them every day,
Then your troubles go away."

Someone has said, "We do not go to heaven—we grow to heaven." This fact is quite well known among those of us who are living according to Truth. We know that heaven is not reached or attained through a change of physical location. It is, in fact, more an awakening than a journey. It is an awakening to the reality of the spiritual. Spiritual awakening seldom, if ever, takes place instantly. At first, it is a slight stirring within us; then, as time goes by, we gradually become more aware of our true identity, our oneness with God. And here again patience is a vital factor. Without it the progress of our spiritual awakening may be retarded indefinitely.

Of all the recommendations Jesus made to His followers forgiveness ranked among the highly important. Without forgiveness we remain weak, unhappy creatures of circumstance. Forgiveness unlocks the door to universal love and wisdom. It enables us to see God in others as well as in ourselves. It looses the bonds of mortality and sets us free in the freedom of Spirit. Forgiveness and patience go hand in hand as we deal with our fellow men. "A soft answer turneth away wrath," and patience is the purveyor of soft answers. Only a patient man can turn the other cheek.

It is through patience that we learn to "be still, and know that I am God," to "stand still, and see the salvation of Jehovah." Patience makes it possible for us to "resist not him that is evil" and "overcome evil with good." It enables us to prove that "in quietness and in confidence" shall be our strength.

Yes, there is power in patience. The practice of patience proves the power of God. It enables us to prove Him in practical ways. As we learn to wait, to listen, and to trust God, He does, indeed, renew our strength. He renews our whole being. He renews us to the extent that we are born again—born into peace, power, and plenty.

I thank Thee, Father, for the understanding that enables me to be patient in all things. I thank Thee that I recognize Thy divine plan as it unfolds in the world about me. Since every move made by every person and every thing is part of Thy perfect plan, there is nothing for me to be impatient about. All is well, for all is according to Thy good plan. I thank Thee that I know this great truth. In it I rest in peace and in power. I thank Thee, Father, that it is so.

Thou Art My All

Thou art the life within me,
  Thou art my substance true,
Thou art all love, all wisdom;
  So what have I to do
But thank Thee for Thy goodness,
  And for Thy mercy kind,
And conscious of Thy presence,
  Full satisfaction find!

—*May L. S. Crosman*

Affirmative Evening Prayer

I am thankful to God for the blessings of life, for this day that is past and its glories. I compose myself for sleep with perfect peace in my heart, with love for all people, and with thoughts of good will and blessing for everyone. I know that peaceful sleep will come upon me, wherein my mind and my body will attain to perfect and restoring restfulness. I am aware of God's love around and about me. I feel the holy presence as I sink into reposeful sleep. I know that the everlasting arms infold me as the angels of God minister unto me, as I am borne to rest upon etheric wings of peace. I quietly, joyously, trustingly relax into sleep, and I am truly thankful. Amen: so be it.

—*H. P. Nicholls*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, July 5, 1953

UNITY SUBJECT—*Truth Transforms the Intellect.*

INTERNATIONAL SUBJECT—*God's Righteousness Revealed.*—Rom. 1:8-17; 2:1, 2; 3:21, 22a.

8. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.

9. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers.

10. Making request, if by any means now at length I may be prospered by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established:

12. That is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine

13. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

14. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

16. For I am not ashamed of the gospel: for it is the

power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

1. Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.

2. And we know that the judgment of God is according to truth against them that practise such things.

21. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;

22a. Even the righteousness of God through faith in Jesus Christ unto all them that believe:

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

SILENT PRAYER—*Through faith I express the Mind of Christ.*

Everywhere nowadays we hear that the world is in a state of fear and tension. Uncertain, as most persons are, of what others intend or plan to do, no one feels secure in the present or sure of the future. Thus, the destiny of the race depends on our power to make ourselves of one mind, the Mind of Christ. Our world and our very lives have become mental problems. Because so far we see no way of attaining the Mind of Christ universally, we are sometimes tempted to lose courage and revert to blind, unreasoning fear of the unknown.

The first step out of this morass of fear and un-

certainty is through the gateway of gratitude. "First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." When Paul made this statement he did not know the extent of the whole world, but he spoke for the whole of the world that he knew. We, too, may make what seems extravagant, unwarranted claims when we say that through faith we express the Mind of Christ. But we have the warrant of Truth if we fully intend to speak and recognize only Truth in our statements and in our activities.

To thank God through Jesus Christ is to give thanks through the Christ consciousness within us. The measure of this consciousness forms our capacity for gratitude. Gratitude that others have faith in the word and speak it to increase our understanding of Truth is a state of mind to be desired, for it gives assurance of the universal knowledge of Truth, which will usher in the kingdom of heaven on earth. To serve God in spirit is to lay hold of the very substance of Truth, since God is Spirit. The gospel of His Son is spiritual service through love. Prayer for another is spiritual service to him, for it connects him with the source of all good.

One of the keenest joys that anyone can know comes from fellowship with others of like mind. When this mind is the Mind of the Christ the gain to all concerned is beyond estimation. The spiritual gift of unshakable faith in Truth establishes those who feel its influence. The mere presence of a person of such faith imparts encouragement and upbuilding of the inner life to others whose lives are touched by it. How to reach and touch all lives is the

problem that awaits our solution in order to bring peace and co-operation in the upbuilding of the race through brotherly love and kindness.

Those who by long service have fitted themselves to present the Truth of Christ to others are justified in expecting results from every such presentation. Paul looked forward to good results from his prospective preaching to the disciples in Rome. In the early history of the church most men were willing to listen to preaching and teaching. Some with preconceived beliefs were opposed to any new ideas and to the spiritual interpretation of Truth in contrast to the fixed tenents that held them bound by right of tradition. Now most nations accept Christianity without putting it to the test of practical, everyday living. And those who oppose it and hold to systems of thought rejecting God for materialism cannot be reached by preaching alone. Action is of greater weight with them; therefore, a different approach is needed.

Everyone owes a duty to the reasonings of his intellect (the Greeks) and to his unillumined, uncultivated thoughts (barbarians) as well. He owes them the Christ insight and wisdom. To make his teaching effective, he must reach and convert the will (those "that are in Rome"). Proof that a given course is feasible, workable, and conducive to success converts the will.

Judgment deals in Truth; misjudgment deals in untruth. Those who harshly misjudge another without waiting to know all the attendant circumstances condemn themselves. At heart those who condemn another for some misdeed are fixing their

thought on the misdeed until they become conscious of it to the exclusion of more constructive states of mind.

Moffatt's translation gives a constructive rendering of Romans 1:16, 17: "For I am proud of the gospel; it is God's saving power for everyone who has faith, for the Jew first and for the Greek as well. God's righteousness is revealed in it by faith and for faith—as it is written, *Now by faith shall the righteous live.*"

"The righteousness of God through faith in Jesus Christ unto all them that believe." The complete, unwavering faith of Jesus Christ is the right approach to God and to life. Everyone who believes may prove this for himself.

QUESTIONS

1. On what does the destiny of the race depend?
2. Will working to make ourselves of the Mind of Christ help us to overcome our instinctive fear of the unknown?
3. What part has gratitude in overcoming fear?
4. What is it to thank God through Jesus Christ?
5. How do we serve God in spirit?
6. Are preaching and teaching all that are needed now to convert the world to peace and prosperity? If not, what else is necessary?

Lesson 2, July 12, 1953

UNITY SUBJECT—*The Nature of Sacrifice.*

INTERNATIONAL SUBJECT—*Christian Behavior.*
—Rom. 12:1, 2, 9-21.

1. I beseech you therefore, brethren, by the mercies

of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.

2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11. In diligence not slothful; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13. Communicating to the necessities of the saints; given to hospitality.

14. Bless them that persecute you; bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep.

16. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17. Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18. If it be possible, as much as in you lieth, be at peace with all men.

19. Avenge not yourselves, beloved, but give place unto the wrath *of God:* for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21. Be not overcome of evil, but overcome evil with good.

GOLDEN TEXT—*Let love be without hypocrisy. Abhor that which is evil: cleave to that which is good.*—Rom. 12:9.

SILENT PRAYER—*I seek to express the spirit of love and good will in service.*

Sacrifice was once a rite performed within the confines of the temple or, before temples were built, on an improvised altar in the open air or in a tabernacle. With the passing of time sacrifice has come to mean the living of life in harmony with divine law: that is, the law of service. It thus includes the conscious thought life of man; in fact, the whole man—body, soul, and mind.

To offer the body to God is to make it an instrument through which we render spiritual service. This is the true function of the body. The body that is fashioned according to this world is an instrument of the senses, a prey to intemperate desires, false appetites, and uncontrolled emotions. Therefore it is subject to disease and death. The body that is an instrument of Spirit is a transformed body, and the transformation has been wrought by the renewing of the mind after the divine pattern—"in our image, after our likeness."

No one need be in doubt about what divine will is for him. By renewing his mind according to the Christ pattern he proves "what is the good and acceptable and perfect will of God" for himself. One's sense of guidance consists of his confidence or wisdom with respect to the rightness of the course he elects to follow.

We present our bodies as living sacrifices to God when we recognize life, health, and strength as their inalienable state and refuse in our thoughts to entertain disease, weakness, discord, or imperfection

of any kind as belonging to them permanently or otherwise. We serve God truly when we express the divine qualities of love, joy, and peace and cleave to what is good, allowing no place in our thoughts for evil as a reality. If we see evil, it is as we see things in a dream, where all is transitory.

Love is without hypocrisy when it is the dominant spirit that rises to meet others without respect to person. The Christ love embraces the whole individual within its scope, letting the self drop entirely from sight. Among those of like interests outer harmony is expected, but a condition of inner harmony extends the radius of peace and good will to cover the entire range of human relations.

Sloth has no place in spiritual service. The one whose life is "hid with Christ" is active. Enthusiasm, diligence, and service to the utmost of one's ability quicken the mind and make it susceptible to the spirit of power. Hope lightens the load by relieving the mind of foreboding and giving the thinker a lively anticipation of good to come. Steadfastness in prayer is an expression of the faith that will not acknowledge defeat but that continues to cherish the law until the blessing comes.

Generosity prepares the mind and body of man for living sacrifice by training the mind to share its good and the body to obey the commands of the mind.

Blessing is the ripened fruit of the Christ love and understanding. He who can bless those who curse him possesses the Christ Spirit in undeniable form.

The ability to enter into the interests of others is

Christian behavior and a sign of self-dominion. Those who can rejoice in the joy of others and take thought for the comfort and relief of the victims of negation have entered into the universal life consciousness and can know narrowness no more. To "be of the same mind one toward another" is easy for them, and they know the humility that is part of true greatness.

Constructive thought removes temptation toward self-conceit and puts beyond our consideration the question of paying another back in his own coin. The Christ-conscious man pays back in the true coin of the realm of good. In so far as his relations with others depend on his own reactions, he lives at peace with all men.

To abide in the Christ consciousness, we must learn to rise above resentment and intrust the vindication of our acts and motives to the one power that alone is equal to the task of making complete recompense in divine order. "Vengeance is mine: I will execute justice for you, said the LORD" (Lamsa). When we return active good for active evil, and to it add the grace of complete forgiveness, we are overcomers, indeed.

QUESTIONS

1. How do we make our bodies living sacrifices?
2. Does a living sacrifice include more than the body? Explain what the term "living sacrifice" means.
3. Is it possible to be so guided by Divine Mind that we are able to prove what divine will is with respect to ourselves?
4. What is a sure sign of self-dominion and Christian behavior?
5. Is our ability to live at peace with all men con-

ditioned on the measure of their ability and willingness to do likewise, or is it entirely unconditioned?

Lesson 3, July 19, 1953

UNITY SUBJECT—*Divine Favor.*

INTERNATIONAL SUBJECT—*One World in Christ.*
—Eph. 2:8-10, 13-22.

8. For by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God;

9. Not of works, that no man should glory.

10. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

13. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ.

14. For he is our peace, who made both one, and brake down the middle wall of partition,

15. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace;

16. And might reconcile them both in one body unto God through the cross, having slain the enmity thereby:

17. And he came and preached peace to you that were far off, and peace to them that were nigh:

18. For through him we both have our access in one Spirit unto the Father.

19. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,

20. Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;

21. In whom each several building, fitly framed together, groweth into a holy temple in the Lord;

22. In whom ye also are builded together for a habitation of God in the Spirit.

GOLDEN TEXT—*So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God.*—Eph. 2:19.

SILENT PRAYER—*Through the divine nature inherent in me I enter into the Christ consciousness and take my place in the kingdom.*

Someone has said that we cannot save our souls but our souls must save us. It is through the soul that we enter the realm of feeling and through feeling that we connect ourselves with the springs of Being. Therefore, it is of supreme importance that we make contact through our soul faculties with the realm of spiritual reality in order to align our feelings on the side of Truth rather than on the side of error, or the personal consciousness.

Grace, which means the mercy of God or divine favor in the text, since it is "not of yourselves, *it is* the gift of God," is an attribute or quality of the soul. It is through this soul quality that we are to grow into the "measure of the stature of the fulness of Christ," which Paul calls "the building up of the body of Christ." By the time we are full grown our physical bodies have reached the maximum of their development. Our physical health is the outcome of the care and nurture received by us throughout infancy and childhood, of the silent, ceaseless work of our inner life forces, and of our own efforts to keep the law of life.

The building up of the body of Christ requires sustained attention and effort equal with that of the

physical body. The first requirement is the exercise of faith, a faculty that is given us also by divine favor. Like other spiritual gifts, faith is innate. From childhood we learn to take on faith the things that we do not understand. We learn to trust God, because we are not sufficient unto ourselves. We long for a solid foundation under life; and as we long for it, we find it growing firm beneath us. Faith, "the gift of God," is this foundation. Righteous desire leads us to crave stronger faith, because faith brings us alive and gives meaning to life.

In the Christ consciousness we do not have to remold ourselves laboriously. We must persevere, it is true, but "we are his workmanship, created in Christ Jesus for good works." Once we are awakened to the heavenly realm of Spirit and headed in the right direction, we are ready to begin our lifework of doing good. When the desire to do good is active in us the power to fulfill the desire is there also. Good is eternal, and we can become active in it at any time or in any place. The present fashion of scoffing at the "do gooder" does not invalidate the desire or the expression of good. All that it necessitates is that we keep quiet about it. We must heed the commandment of Jesus, "See thou tell no man," yet abate not one jot of our intention or continuing effort to do good. On the contrary, keeping quiet about what we are doing lends zest to our undertakings and causes us to do more than we would otherwise, since our expression is all channeled into works rather than being divided between words and works.

This is a lesson on desire, which everyone feels

instinctively in some form and degree and which it is right that we should feel. Our chief need in regard to this important subject is to be sure that we desire what is right and good for us to have. The great desire of the world now is for peace. Yet there has seldom been a time in the history of the world when mankind was so unsure of peace. War is now raging. It is not called war, but it involves death for some of the combatants. A better way than attrition by slaughter is at hand. "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity." Peace comes through unity not through enmity and a show of force, which ends in exhaustion for one or more of the contenders. The world will never know lasting peace until it realizes that co-operation pays larger dividends in peace than competition and struggle.

To convince the world of this fact, Jesus "came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father." We must feel such a spirit of oneness that it will infect and convert those who believe in material force or in the superior right of one nation to rule over all the others. The materialists are far off from the ideal of the Christ rule of love. But this love in the hearts and actions of a few leaders who believe wholeheartedly that the peace of Christ is practicable and capable of being realized and who put their full strength into bringing it to pass will go far toward ushering in the earth-wide kingdom of Him "in whom each several building [nation], fitly

framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

QUESTIONS

1. What does the building up of the body of Christ require?
2. Can we develop grace, or is it one of those soul qualities that come and go like the wind and over which we have apparently little control?
3. Does a desire for firmer faith develop in us stronger faith?
4. How can we make good works our easy and natural expression?
5. Why is it best to keep silent about our good works?
6. To convince the world that peace is desirable, what must we do besides preach peace? Have we ground for zeal of such intensity that it will convert those who believe in conquest by armed might and insidious propaganda?

Lesson 4, July 26, 1953

UNITY SUBJECT—*The Bond of Peace.*

INTERNATIONAL SUBJECT—*Growing in Christlikeness.*—Eph. 4:1-6, 11-16.

1. I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

3. Giving diligence to keep the unity of the Spirit in the bond of peace.

4. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is over all, and through all, and in all.

11. And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:

13. Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ:

14. That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

15. But speaking truth in love, may grow up in all things into him, who is the head, *even* Christ:

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.

GOLDEN TEXT—*Speaking truth in love, may grow up in all things into him, who is the head,* even *Christ.*—Eph. 4:15.

SILENT PRAYER—*We realize peace for the world as we love all people in Christ.*

Bonds are of many kinds. A common understanding, or thinking alike, is a strong bond uniting people. Love of God is a bond that cannot be broken or dissolved. A love of peace, and desire for it, is the bond that when firmly held in place by its advocates brings peace to the outer world. Many nations love peace and desire it, but others believe in aggression and practice it with the result that peace-loving peo-

ples fear war as much as they hope for lasting peace. In this divided state of mind they give no practical help to the peace movement.

Permanent peace must be worked for. It will not come of itself, for it is the product of various spiritual forces that must be marshaled and made to work in harmony. Peace will be welded by the wills of men dedicated to accomplishing it.

The bond of peace is forged by the unity of Spirit. The outer world speaks of a peace bond, a bond "to keep the peace," but this is an entirely different matter from the bond of peace that springs from unity of Spirit. Unity is the true mission of the Christ church on earth, because to establish peace and good will among all men is the goal of all Christ-centered men. To do this, members should stress points of agreement and allow differences to drop from sight. Rather than countless creeds and sects, oneness of mind and heart should be the constant goal.

The Christ ideal for the race as a whole must be kept steadily in mind. A beginning was made during World War II in the co-operation among Jews, Catholics, and Protestants in matters of common interest against the common enemy of godliness. The true church of Christ is the complete union of all persons in the Christ consciousness, and toward this end all men of vision will gladly work.

No one is barred from communion with the Christ Spirit. Even those who shouted, "Let him be crucified," were assured, upon repenting, that they would receive the gift of the Holy Spirit if they truly believed in the Christ and accepted Him. They

could not be shut out from communion and fellowship with other believers once their faith had been awakened to action. Faith is a firm bond.

How to attain unity of Spirit on a world-wide scale is a problem that confronts the believers in Christ today as never before, since we have never been so world conscious as now. Jesus was world conscious as proved by the commandment, "Go ye into all the world, and preach the gospel to the whole creation," and the further prayer "that the world may believe that thou didst send me." It is for us to obey these commandments in full, this is a colossal undertaking, for the whole creation covers national, political, social, and global interests within its scope. We are faced with the task of converting nations and peoples who believe in war and aggression, some of them in deceit, trickery, and untruth as ways to power, and of turning them to faith in Truth as the way to peace and well-being.

Love makes for co-operation. We can reach all men with our prayers, especially when they are not notified in advance of our praying and their prejudices thus aroused. Diligence is required to keep the unity of Spirit in the bond of peace, and we must use it to realize that we ourselves are all one. The bond of democracy unites all who believe in individual freedom. We should pray for those who do not realize what is meant by freedom of the individual or of classes and work toward a common understanding of their needs. We should study their history, languages, and traditions, so that we may see why they believe and act as they do. It is a devoted, not an easy, casual task. We should also try to un-

derstand ourselves as much as possible.

As the principle of love grows clear to us, we discard selfishness. We eagerly share with others our industry, energy, willingness, initiative, and thought as well as our material wealth. Such sharing makes of life a blessed experience and brings the one world of united minds and hearts into actuality. We should begin this new world now if we have not already begun it, for it is later than we think. The race is old, with a past full of countless wars and unnumbered disagreements. One of these was the Hundred Years' war between England and France in the fourteenth and fifteenth centuries and of which no fruit of victory remains. It is for us to prevent such a period of combat from being repeated in our time. It is for us to create peace, for there can be no world peace until the whole world is willing to keep it. "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever."

QUESTIONS

1. How can permanent peace be realized?
2. What part has unity of Spirit in the realization of peace?
3. Can world peace be established as long as the present multitude of sects and creeds are maintained and their differences stressed?
4. Does the promise of the gift of the Holy Spirit to those who demanded that Jesus be crucified furnish us a present-day incentive to be forgiving and to show understanding to those whose beliefs do not agree with ours?
5. What are some of the avenues through which we can reach those with whom we are not in agreement?

For They Shall See God

God give my eyes the inner sight
To see the world and men aright.
To find the good, the true, the fair
In everybody everywhere.

God give my ears the power to hear
The "still small voice," so strong and clear
That speaks of Truth and tells my soul
The way to Spirit's shining goal.

God give my heart, that inner place,
The strength, the purity, the grace
So in each path where I may be
I'll see God walking there with me.

—Evelyn Gage Browne

Silent UNITY

In my integrity within me, where I know and see as God, I know and see myself to be free, wise, immortal.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

ABOUT A MONTH ago I wrote to you for prayers to help me overcome a gall bladder attack. After being deathly sick on Saturday and Sunday I went to the doctor on Monday, and after examining me, he wanted me to go to the hospital for X rays to see whether or not I needed an operation.

He gave me an order to present to the X-ray department of one of our leading hospitals and made arrangements for the taking of the pictures, but I put the order in my purse and decided to let God take my case.

I went home and read *Divine Remedies* and wrote to you for help. I held steadfast to the prayer, *"Through the spirit of Christ in me, every passageway in my body is clear, every function normal, and every organ vitalized and restored."*

Before I received your letter all the soreness and pain had disappeared. It seemed almost impossible that I could feel so well after having been so very sick just a few days before.

I am so grateful to God for this wonderful healing and to you for your prayers. God bless and

prosper you in the wonderful work you are doing. —*L. A. D., Missouri.*

I WIRED YOU for prayers for my husband who was very ill and running a temperature of 104°. As he was about to close up with a firm after 28 years of service and enter a new business connection on January 1, 1953, it was imperative that he be most active and alert. Also it was a big step for a man of 70 to take. So my anxiety was great.

To my great amazement, on Monday morning he was able to go to the office and carry on until Wednesday when he couldn't make the grade. During the day we realized that God was the healer; and I also announced that Unity was still working for him. On Thursday morning he was able to return to the office, and since then has been perfectly well and ready for his new assignment. With God's good help and Unity, I'm sure he will be able to fulfill his obligation to his new concern.

Thanking you with all my heart for your loving service, for which please accept the inclosed check. May God bless and prosper your unselfish work. —*Mrs. W. H. J., New York.*

Hearken unto Me

THE PLACE WE had lived in for about two years was sold from under us, despite the promise we had received when renting it that we could stay as long as we needed it. This was hard to take without a feeling of resentment. However, a day or so after they told us, while I was doing my usual work of delivering rural mail, I asked God in my own simple language

to guide me to a new home for me and my family.

Before night a friend told me of a new house that could be rented. We went to see it and made a deal for it. Now we are comfortably set up in our new place. To me this was a direct answer to my prayer. Thank you for your prayers in our behalf.—*C. S. B., Canada.*

MY HEART IS overflowing with thanksgiving to God and you for your prayers for me, concerning the sale of our present house. Exactly one day after I received your good letter in answer to my plea for help in finding a buyer, a party was shown through the house and decided on the spot that it would make just the home they needed, and made an offer only a few dollars under the price we asked.

Because you and I believed (where two or more are gathered together) God sent the swift and sure answer to our need. I thank you with all my heart for your oneness with me. In His Name.—*Mrs. M. E. B., Maryland.*

Father, I Thank Thee

YOUR LETTERS to me through the past year were the most wonderful, heartening letters anyone could possibly receive.

You steadfastly saw only the good for me and as I turned to you for friendly counsel you never failed to point to God as the source of all good, including physical well being and prosperity.

Cardiograms and examinations found no trouble with my heart. How thankful I am for that. I praise and give thanks to God. I have been blessed in a

great many ways. Thank you again for your loving kindness to me. God bless you.—*Mrs. R. E. R., Penna.*

As YOUR RECORDS will probably show, I have been following your classes for the last four or five years, and have been trying to put into practice what your teaching sets forth. Early in my discovery of Truth, I wrote about it to friends of our family and sent them some literature occasionally. More often I wrote in an effort to help them over a difficult decision by illustrating with various incidents from day to day how I was attempting to use Truth as a working proposition.

The other day I received the usual weekly letter from our friends at home, and one of them said: "You know, E——, when I think back a few years to the way you used to be, and read your letters now and see how much you've changed, I know the *age of miracles has not passed!*"

So, dear friends in Unity, if you'd never accomplish another thing, it seems as if you did once. Many thanks again for all your communications. I carry them around in my pocketbook until they are illegible. May God bless you more and more. —*E. B., New York.*

My Help Cometh from Jehovah

WORDS cannot express how much I enjoy reading the many wonderful things in the pages of UNITY magazine.

I have been a reader of UNITY for many years, and each copy brings to me many happy hours. Through the pages I find faith, peace, and content-

ment, and I always find God there. All of the things I read help to make my life very wonderful and beautiful.—*H. V. B., Iowa.*

INCLOSED is $1 for UNITY again for one year. How we love UNITY and never expect to be without it. My wife and I have been married 49 years and we are very happy. Part of our happiness comes from reading and trying to live as your wonderful magazine UNITY tells us we should live.

God bless UNITY and all who strive to make it the blessing it is to all who read it and live accordingly.—*C. E. R., Indiana.*

ABOUT seven years ago I was in such a despondent state that I prayed for death as the only way out. One morning I turned on the radio and from that morning on I began to live again. It was the Unity radio program, and the quiet, calm voice that was talking seemed to be talking to me alone. I sent for all the Unity literature and began reading it in earnest.

My troubles did not disappear entirely, but today I can truthfully say that I am the master of the situation. My health is better than when I was much younger. I am calmer, stronger within, and can laugh.

With a heart full of humility I thank God that Unity came to me when most needed. Through the study of Unity literature I have a brighter prospect in life. I am truly grateful to you dear friends, for showing me the way to Truth through Unity literature, books, and those wonderful letters. God bless all of you.—*C. T., New York.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Unity, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Derby & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Mary Adams, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 2215 7th; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 E e

Monrovia—Irene Malloy, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Dove, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Riverside—Leroy Tuntland, 3940 8th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Mr & Mrs H P Nicholls, 763 D st

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40-B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

San Rafael—Helen Wade, 701 Mission

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—Unity, 916 Riverside; Frederick Robinson, 1118 B Mission

Santa Monica—Sue Sikking, 1528 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 721 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium

Daytona Beach—Mary Hack, 128 B'way

Delray Beach—Frances Jarrell, 415 E Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th

Ft Myers—Ann Werner, Grand & Lafayette

Hollywood—Nora Campbell, 211 Morse Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Unity, City hall

Lake Worth—Maud Guitteau, 20 S Federal hgw

Miami—John Bassham, 158 NE 4th

Miami Beach—May Stoiber, 5501 Pine Tree

Orlando—Carolyn Parsons, 500 S Orange
Pensacola—Ella Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Venner hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruth Wagner, 626 Nor B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 103 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Stizable, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jawhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Marcel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Kraft, Woman's League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarice Lindas, Babcock bldg
Paterson—Gladys Stevenson, 55 Crosset
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 309½ Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 3902 Leffingwell
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Petersen, 12511½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

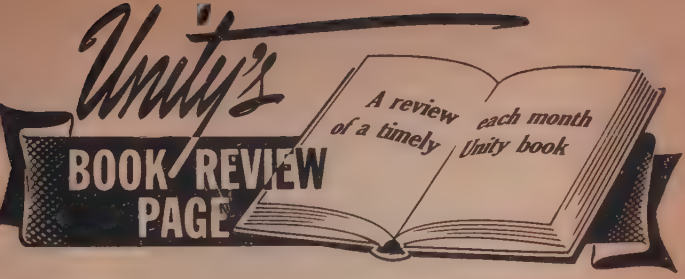
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Senora Eva Pasini Viale Coni Zugna, 11 Milano, (746) Italy.



How I Used Truth

By H. Emilie Cady

Doctor Cady, along with Charles and Myrtle Fillmore, was a pioneer in the field of Truth. Because she learned so much about adjusting her own affairs through the power of prayer, she wanted to share her knowledge with others, so that they, too, might benefit from it.

Each chapter in her book *How I Used Truth* is based on a true experience in her own life, and in the book she analyzes many different types of problems.

The chapter entitled "God's Hand" was written after she succeeded in establishing the innocence of her father, who had been exiled from his native country, although the processes of law that she invoked, the human help, and all previous prayers had failed. "Loose Him and Let Him Go" came as a result of her success in helping a young friend free himself from the drink habit. "All-Sufficiency in All Things" was written after she was called upon to prove God as her ever-abundant supply. The book also includes question helps for each chapter.

(*How I Used Truth* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*German, Spanish, Russian, French, Dutch, English, Italian,*	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Prove Me Now		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Directions for Beginners	*Spanish*	.10
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Six-Day Healing Practice, A		.25
	Truth Ideas of an M.D.		1.00
	You Can Be Healed		1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Finding the Christ	*Russian, German, Swedish*	.10
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Book of Silent Prayer		.50
	Effectual Prayer		1.00
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.25
	Thank You, God		1.25

Greeting Booklets	Challenge of the Dawn	.10	Land Is Bright, The	.10
	For Thy Benediction	.10	Mental Equivalent, The	.10
	Gift of Immortality, The	.10	Sanctuary	.10
	God Is Blessing You Now	.10	Song of Life, The	.10
	Good News, The	.10	Stream of Life, The	.10
	Great Helper, The	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

You *Magazine Now Being Published in Braille*

A long-cherished dream of those responsible for the Braille work at Unity has been fulfilled. *You* magazine has been added to the list of Unity publications printed in Braille.

Now, effective with the May 1953 issue, *You* is being published in Braille, Grade 2, and young people without physical sight will be able to enjoy this magazine published especially for them. The Braille edition of *You* will be the same size as *Wee Wisdom* in Braille and like it and the other Unity Braille publications will be sent without charge to those who wish to receive it. So if you know a young person without sight who would like to receive *You* and who can read Braille, Grade 2, send the name and address to Unity for a Braille *You* subscription.

The Braille work of Unity is made possible by the prayers and financial support of those who wish to help spread the Truth message in this way.

Birthday Issue Out in August

As you may know, the birthday issue of *Wee Wisdom* magazine comes out in August, and in this issue each year its editors like to publish a full-length story or poem by one of its young readers. This year's birthday issue will feature a long poem by Indra Rader, who is eleven years old. Her poem, "The Flowers' Moonlight Adventure," occupies the two center pages of the magazine and is illustrated by Lucille Morgan Ison, a popular *Wee Wisdom* artist.

One of the aims of the

Wee Wisdom editors is to encourage boys and girls to develop their creative talents, and each issue devotes two pages—the Writers' Guild pages—to poems and stories

by young *Wee Wisdom* readers. About two hundred letters come to this department each month, and an equal number of drawings are received for the paper doll page. The dolls and dresses which appear on this page are always taken from those sent in by some *Wee Wisdom* reader.

Wee Wisdom is an ideal gift for a boy or girl. A year's subscription, twelve monthly issues, is only $2.

Enjoys Saving in Prosperity Bank

"Please send me another Prosperity Bank. I do enjoy saving in it, for I have received so many wonderful blessings since I first started to use a Bank.

"God certainly was good to me when he guided my sister-in-law to send me some Unity literature, for at that time our financial affairs were at a low ebb. Of course, our morale was low also, but with the help of Unity your practical Christianity showed us the way, and we have worked out of all that. Now we are out of debt and are able to help others."

New Sunday-School Catalogue In Preparation

Each month more and more persons are inquiring about Unity's Sunday-school material and taking advantage of the many fine teaching aids that it offers.

In order to provide a more complete listing of the material available, a new catalogue of Unity's Sunday-school material is now being prepared. This catalogue will be called *Truth Instruction for Chil-*

dren and Adults and will include in its sixteen pages a detailed description of the Unity Sunday-school supplies for use in training children at home or in Sunday school.

Announcements will be made in the various Unity periodicals when this new catalogue is available for distribution.

Unity Literature Appreciated in Scotland

"It is with sincere gratitude that I accept your gift of *Weekly Unity*. I think it is wonderful of you to carry on this gift scheme, whereby we in this country may receive the literature we have come to love and depend on so much. I send my sincere thanks to all friends in America who make this possible.

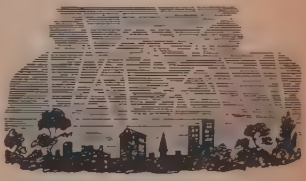
"It is many years since I first got to know Unity literature, and I wouldn't like to be without it now. I find it most helpful and inspiring. When finished with my copy I pass it on to friends who are ready to receive it with gratitude, as I am. May God's blessing rest on the great work you are doing and on the help you bring to all."

—*K. Y., Scotland.*

Through Unity's Good Neighbor Fund Truth literature is sent to anyone anywhere who desires it and cannot send money to pay for it. This work is supported by the contributions of those who wish to help in this way.

Two Unity Retreats This Month

Those who have wished to attend a Unity Retreat will be glad to know that two retreats have been scheduled for the month of July. First is the Summer Retreat, to be held July 12 to 18, and second is the Vacation Retreat, July 26 to August 1. Reservations must be made before one can attend; although there is little time left to place a reservation for the Summer Retreat, you have



ample time to make reservations for the Vacation Retreat, which begins July 26.

For a program, for reservation blanks, or for additional information, write to the Registrar, Unity Vacation Re-

treat, in care of Unity School at Lee's Summit, Missouri.

New Unity Catalogue Now Available

The new *Unity Catalogue,* which was mentioned in a previous issue of UNITY, is now ready for distribution. This catalogue includes the Unity publications that have come out since the previous catalogue was printed as well as new photographs of Unity School and its grounds.

If you wish a copy of this catalogue, send your request to Unity School of Christianity, Lee's Summit, Missouri.

"Beams from the Lighthouse"

"I like to think of Unity magazines, books, and booklets as beams from the lighthouse; or as shafts of light that are constantly radiating from the headquarters center and searching out through the darkness to those who are in need of light, those in distress of mind and heart, in illness or despair, in hunger or poverty, in battle or prison, in subjection to another human being, or in positions of power and trust, in loneliness or bereavement. Down from this great tower of light, through the Spirit of truth the sun of righteousness sends little winged way-showers, jewels of inspired words to heal and to bless; and having healed and blessed, to sustain and strengthen and prosper."

Unity Literature in the Churches

"For many years I have had in my churches leading members who read Unity literature. Without fail I have found them to be the most poised and powerful Christians in the church. Only recently have I read Unity literature myself, but it seems very helpful. Because I wish to know what has helped my members and because I wish to find any additional help for victorious Christian living in my own life and home, I desire to subscribe for some of your publications. Please send me *Daily Word* and *Weekly Unity."—Alaska.*

"As a minister, I want to tell you that the practical demonstration of your religious teachings in my mother's life has been an inspiration to me. I use your publications in my ministry to the sick. In my parish calls when I see UNITY in a home I am happy, for I know that I am with people who possess a spiritual treasure."—*Maine.*

Daily Word — —

POWER TO EASE YOUR PROBLEMS

"You have never heard from me before, but I was sitting here this morning reading my *Daily Word,* which I have not been without for seven years, and the urge came to write and tell you what a wonderful joy that little *Daily Word* magazine is to me.

"I get my magazine through the mail each month, and I find myself looking for the beautiful cover that holds so much comfort and soul-satisfying contentment. I can't help pitying those who have troubled faces and heavy hearts because they are unaware of its existence and its power to ease their daily problems."

Daily Word is Unity's convenient, pocket-sized devotional magazine that offers practical help for each day of the month. Each day more than a million persons join in reading the lesson and meditating on the helpful ideas it contains. Many have found that this short meditation period helps them do their work more efficiently, helps them overcome difficulties more easily, and helps them live happier, more joyous lives.

If you have not read *Daily Word,* why not send for your subscription today? Or perhaps there is someone with whom you wish to share its inspiration by means of a gift subscription. *Daily Word* will come each month for a full year, twelve issues, for only $1.

UNITY SCHOOL OF CHRISTIANITY

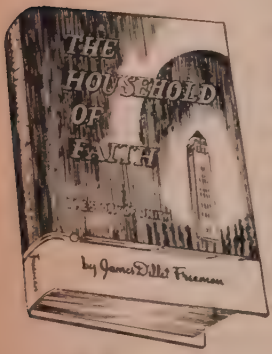
LEE'S SUMMIT, MISSOURI

They Built on Faith

"We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity."

This is the first paragraph of the "Dedication and Covenant" signed by Charles and Myrtle Fillmore in 1892, which is reproduced on the jacket of the book *The Household of Faith*, by James Dillet Freeman. And this paragraph expresses the faith of these two courageous persons, upon which the Unity movement was built. This is the faith that enabled Unity's founders to find health and prosperity for themselves and to help millions of others through the Unity magazines, books, pamphlets, radio programs, lectures, and through the Silent Unity ministry.

The Household of Faith is the story of Unity. Mr. Freeman, the author, knew and loved the Fillmores, and he gives a clear picture of Unity's beginning, growth, and sphere of influence today.



A book to grace any library, *The Household of Faith* is bound in rich brown Keratol, lettered in gold, and protected by a colorful dust jacket. In addition to its biographical material, *The Household of Faith* includes some of Charles Fillmore's most popular articles plus nine full-color photographs of Unity Tower, the Charles and Myrtle Fillmore Bridge, Unity Lake and Dam, the Silent Unity Building, the Printing Building, and other scenes at Unity School. *The Household of Faith* is priced at $5 a copy.

Unity SCHOOL OF CHRISTIANITY
LEE'S SUMMIT MISSOURI

Have You Visited

YOUR UNITY CENTER LATELY?

Do you know the location of the Unity center nearest you? There are more than two hundred and fifty Unity ministers who conduct devotional and healing services and study classes in various cities of the United States, Canada, and other countries. These men and women serve all who come to them for prayer and instruction in applying Truth principles to everyday life, and they constitute the Unity field ministry.

These leaders conduct devotional and healing services in their Unity centers the year round. Study classes in *Lessons in Truth, Christian Healing, Talks on Truth,* and *The Silence* as well as in new Unity books that come out from time to time are taught during many months of the year.

As far as possible, class instruction in the centers has been made uniform through the work of the Field Department at Unity headquarters and the Unity Ministers' Association. Students who move from one city to another during the season when classes are in session especially appreciate this, since it enables them to continue their study in the center located in the city to which they move.

You will find a list of Unity centers on pages 84 through 86 of this magazine. If there is a Unity center in your city, why not go to one of the regular services soon and attend one or more of the study classes that are offered. You will enjoy the fellowship with others interested in Truth; you will meet many new friends; and your study will help you find the way to a richer, freer, happier life.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Way to Prosperity

Most of us desire prosperity, but few know how to gratify this desire. We are shown the way to prosperity in such admonitions as these:

"Give, and it shall be given unto you." "With what measure ye mete, it shall be measured unto you."

The whole prosperity law is embodied in these words, and our obedience to this law will bring unfailing results. The Prosperity Bank plan, with its daily prayer and deposit, teaches us to keep our minds attuned to God, the true source of prosperity. This plan also offers a systematic way of sharing our good with others. Use the coupon below and let the Prosperity Bank plan point the way to prosperity for you.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

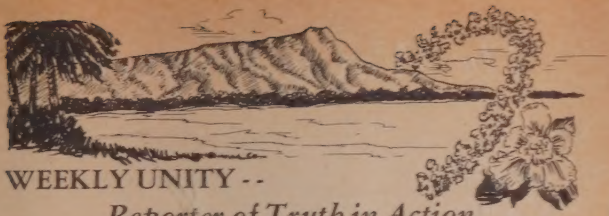
City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 9-7-52



WEEKLY UNITY --

Reporter of Truth in Action

Each week in its Truth-in-action reporting *Weekly Unity* presents true stories and articles on such questions as: What is Truth? How does it work? Has it worked on problems such as mine? The material in *Weekly Unity* deals with people in real-life situations; it is practical and immediately useful. For instance, these articles are scheduled for the July issues:

July 5—"The Magic Seed," by Myrtle Shay. The "*aloha* seed" of Hawaii is said by legend to bring golden magic to its possessor. This story tells what happened when the author received an *aloha* seed and tried the magic herself.

July 12—"What Imprint?" by Janet Craig. This story shows how easily children's minds are molded by family and school and cautions us not to impress them with false or negative ideas.

July 19—"Wouldest Thou Be Made Whole?" by R. H. Grenville. This is a powerful article on healing and includes six strong affirmations for wholeness.

July 26—"There's Power in the Gentle Touch," by Worral G. Sonastine. The author writes, "In everything man does, he is at his best when he is at ease," and goes on to show how we can make our work easier and our lives smoother by applying "the gentle touch."

In addition to articles such as these, each issue includes "Things to Be Remembered," by Lowell Fillmore; a message from Silent Unity; Bible lessons; letters about answered prayers; and inspiring poems. A year's subscription, 52 issues, is only $1.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Wave Carvings

Fay Wilson

Constant, ever-changing motion
Is the ceaseless, moving sea,
Holding in its endless fathoms
Worlds that are and yet will be.
Waves that carve perpetual histories
In the rugged cliffs of stone
Lap again in measured surges
At the lifetime man has known.
God in man's own mind created
Worlds around him like the sea—
Constant, ever-changing progress,
Bound in one great unity.